

# REPORT ON NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 14th May 1910.

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## LIST OF NEWSPAPERS. TELL

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI.</b>					
1	"Bangabandhu" ...	Calcutta ...	Weekly	Barendro Lal Mukerjee, age 37, Hindu	500
2	"Bangaratna" ...	Ranaghat ...	Do.	Kanai Lal Das, age 25, Karmokar	100
3	"Bangavasi" ...	Calcutta ...	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
4	"Bankura Darpan" ...	Bankura ...	Do.	Biswanath Mukerji, B.L.	713
5	"Basudeya" ...	Calcutta ...	Do.	.....	.....
6	"Basumati" ...	Ditto ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
7	"Birbhum Hitaishi" ...	Suri ...	Do.	Rajranjan Sen, age 34, Baidya	300
8	"Birbhum Varta" ...	Do. ...	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	300
9	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Prabodhananda Sarkar	950
10	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dinanath Mukerji, age 42, Brahmin	650
11	"Daily Hitavadi" ...	Calcutta ...	Daily	.....	.....
12	"Dainik Chandrika" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha	300
13	"Dharma" ...	Ditto ...	Weekly	Aravinda Ghosh	.....
14	"Dharma-o-Karma" ...	Ditto ...	Monthly	.....	.....
15	"Education Gazette" ...	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L.	1,500
16	"Ekata" ...	Calcutta ...	Do.	Hari Dhan Kundu (Principal contributor), caste Tell, age 34 years, Fashitola, Howrah.	1,000
17	"Hitavadi" ...	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta.	30,000
18	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha	1,000
19	"Jagaran" ...	Bagerhat ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brah- min ; and Monmotha Nath Roy, age 32, Brahmin.	600
20	"Jasohar" ...	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
21	"Kalyani" ...	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayasta,	1,200
22	"Karmayogin" ...	Howrah ...	Do.	.....	.....
23	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
24	"Matribhumi" ...	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
25	"Medini Bandhav" ...	Midnapore	Do.	.....	.....
26	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
27	"Murshidabad Hitaishi" ...	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brah- min.	100
28	"Navajivani-o-Swadeshi Christian." ...	Calcutta ...	Tri-weekly	Rev. Lall Behari Shah, age 50, Native Christian.	300
29	"Nayak" ...	Ditto ...	Daily and weekly.	.....	500
30	"Nihar" ...	Contai ...	Weekly	Madhu Sudhan Jana, age 49	300
31	"Pallivarta" ...	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha	400
32	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
33	"Prachar" ...	Calcutta ...	Monthly	.....	.....
34	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
35	"Pratihar" ...	Berhampore	Do.	Kamakhya Prosad Ganguli, age 30, Brahmin.	100
36	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
37	"Ratnakar" ...	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mitra, age 26, Kayastha.	500
38	"Samaj Darpan" ...	Salkia ...	Do.	Satya Charan Banerjee, age 28, Brah- min.	1,300
39	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Kayastha	300
40	"Samvad Purnachandrodaya" ...	Ditto ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
41	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
42	"Sevika" ...	Diamond Harbour	Monthly	.....	.....
43	"Soltan" ...	Calcutta ...	Weekly	Maulvi Muhammad Monirazzam of Chittagong.	1,500



## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI—conold.</b>					
44	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Basik Mohan Chakravarti, age 37, Brahmin.	2,000
45	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, age 26, Kayastha	500
<b>HINDI.</b>					
46	"Banga Kesri" ...	Calcutta ...	Fortnightly	.....	.....
47	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
48	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
49	"Bihar Bandhu" ...	Bankipore ...	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
50	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha ...	800
51	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
52	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
53	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	4,000
54	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
55	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
56	"Marwari" ...	Calcutta ...	Weekly	B. K. Tebrevala, age 34, Hindu Agarwalla.	500
57	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
58	"Sri Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
59	"Shiksha" ...	Arrah ...	Do.	Gohkaran Singh, age 38, Babhan	255
60	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Jaganand Kumar	.....
61	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
62	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
<b>PERSIAN.</b>					
63	"N a m a i-M u q a d Hablul Matin."	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	.....
<b>URDU.</b>					
64	"Al Panch" ...	Bankipore ...	Weekly	.....	.....
65	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
66	"Star of India" ...	Arrah ...	Do.	Zaur-ul-Haque...	.....
<b>URIYA.</b>					
67	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin	.....
68	"Manorama" ...	Baripada ...	Do.	.....	.....
69	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
70	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	.....
71	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
72	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
73	"Utkal Darpan" ...	Sambalpur ...	Do.	.....	.....
74	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	300
75	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
76	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	500



*Additions to, and alterations in, the list of Vernacular Newspapers.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi" ...	Calcutta ...	Weekly ...	Ceased to exist ..... ..... ..... .....	.....
23	"Khulnavasi" ...	Khulna ...	Do. ...		.....
43A	"Surbarnabanik" ...	Calcutta ...	Do. ...		.....
8A	"Biswadut" ...	Howrah ...	Do. ...		.....







## I—FOREIGN POLITICS.

In contradicting the truth of Reuter's telegram of the 20th April to the effect that the Province of Urumia is in a very dangerous condition, the Turks and Persians do not protect the life and property of the Christians there, and that the Kurdish people carry away the Christian women and convert them to Muhammadanism, and so the Christians want the Russians and the English to take steps to protect their life and property, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 2nd May says that this telegram also, like the one about the closing of the shops in Tabriz, is without any foundation, and is only a political move.

NAMAI MUQADDAS  
HABLUL MATIN.  
May 2nd, 1910.

Seeing the Persians themselves ready to help their Government with money, the Russians and the English became disappointed, having failed to induce her to accept the terms of the foreign loan. Once they raised a hue and cry about the German intervention, and gave curious explanations of Syed Root's visit to Persia which was of a commercial nature, but was interpreted as being for the purpose of unlawfully meddling with Persian affairs. The accounts of the occurrence at the Ports Langa and Abbas are of a similar nature. The English Counsel encounters thieves and robbers on his way between Shiraz and Ispahan, but this news is shown as coming from Urumia.

Everybody knows that the alleged condition of the concession to Germany for navigation in Lake Urumia from Karchadagh to the banks of the Lake was given publicity to, at St. Petersburg. Such false reports of "Reuter" and other papers should at once be contradicted, otherwise they are likely to create a bad impression on the minds of the Europeans, and it would take a long time to remove it.

The fact is that one Catherine, daughter of a priest, left her parents and ran away with her paramour who was a Kurd. She was brought to the Court for trial, and was ultimately handed over to her parents. This occurred a month ago, and no doubt this Catherine and several other women of a like nature have since then run away to their respective friends and lovers; but "Reuter" has given a different colouring to the story, as appears from the telegram under discussion.

2. In an article on unity, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 2nd May enjoins the nation and the Government to pay special attention to two things in these hard days of Persia. First, to secure general union among the people and to pay sole attention to putting a stop to any interference by the foreigners in Persian affairs and to their doing anything on their own initiative. Those who do not consider the stay of the Russian injurious to the country, are neglecting the lesson taught by events of the last one hundred and twenty years ending with the expulsion of Muhammad Ali. The paper asks: "Were our misfortunes during this long period due to any but the Russians? Were the authors of the massacre of those innocent people who were near and dear to us, and the protectors of the wicked any other than the Russians? Why do the Russians, who are not themselves well off, bear the expenses of keeping a military force in our country; and why are the English similarly harassing the Persians in the South?" The next thing is to acquire sufficient strength to enable the Persians to give an effective answer to the excuses of the foreigners, and to frustrate the hopes of the mischievous and mean people.

NAMAI MUQADDAS  
HABLUL MATIN.  
May 2nd, 1910.

3. The *Namai Muqaddas Hablul Matin* [Calcutta] of the 2nd May, while taking exception to the charge of loquacity brought against the Persians, reviews the events of the past four years to prove that they are men of action, too; and that the strongest evidence of this statement is their successfully resisting the acceptance of a foreign loan, in spite of the efforts of the neighbours to thrust it down her throat.

NAMAI MUQADDAS  
HABLUL MATIN.  
May 2nd, 1910.

The paper has no doubt that the Persians can raise an international loan of not only five crores, but fifty crores, if necessary; but their difficulty is their want of knowledge as to how to utilize the money when raised to the best



advantage. It is therefore of great importance that it should be placed in hands where there would be no chance of abuse or waste.

The paper cannot allow this opportunity to pass without noticing the efforts of Persia's friends and well-wishers (!) in doing everything to prevent the raising of an internal loan; and if raised, to have it wasted so that Persia may be compelled to accept another loan from them on much harder terms.

NAMAI MUQADDAS  
HABUL MATIN,  
May 2nd, 1910.

4. The *Namai Muqaddas Habul Matin* [Calcutta] of the 2nd May, after explaining the party Government of England, and comparing the resignation of the present Persian Ministry to that of Prince Bismark, in order to show that the retirement of any individual or party cannot stand in the way of a nation's progress takes the Conservative party to task for its inactivity in the matter of driving away the foreigners from and restoring peace in the country, also for its inability to organize a force of even five thousand men, etc.

The complaint of the Liberals is that the Conservative party being inspired by an awe of Russia and England is not in a position to oppose the high-handed proceedings of the two neighbours. This fear of England and Russia is really a source of danger to Persia, and may also be the cause of a change in the Government of the country.

It is also said that the English and the Russians are supporting the present Conservative Ministry for their own selfish ends, and attribute the present activity in the Liberals to the influence of Germany.

Conceding what the Conservatives did in the way of accepting the conditions of the Anglo-Russian loan, recalling the officers from Tabriz, or removing them from Persia through fear of the neighbours, was due to the necessity of the times, the paper would still refuse to believe that the policy followed by the present Government was for the good of the country and the nation.

The paper is therefore convinced that a change of Government is urgently called for, and that so long the Government is in the hands of the Conservatives, the foreign troops are not likely to leave Persia.

BHARAT MITRA,  
May 7th, 1910.

5. Referring to the sufferings of the Transvaal Indians and calling upon the well-to-do of this country to subscribe to the fund which is being raised for them, the *Bharat Mitra* [Calcutta] of the 7th May wants to know what the Government of India is doing in the matter of giving effect to the Resolution passed in the Viceroy's Council the other day regarding the prohibition of emigration to Transvaal, and says no time should be lost to pass the Bill embodying the Resolution which, the paper understands, is being circulated for opinion.

The India Government alone possesses the weapon with which they can force the Transvaal whites to give the Indians in the Transvaal the rights of a British Indian subject, and there should be no delay in using it.

BHARAT MITRA,  
May 7th, 1910.

6. The Indians, says the *Bharat Mitra* [Calcutta] of the 7th May, will gratefully remember the unique favour of the French Government in appointing a Bengali of Chandernagore as their trade representative in Burma for this is the first time that an Indian has been given such a post of trust by a European Government.

Thanks to the French Government.

## II—HOME ADMINISTRATION.

### (a)—Police.

DAINIK CHANDRIKA,  
May 2nd, 1910.

7. Referring to the dacoity that has occurred in village Kulinagram, under the Jamalpur thana, in the Burdwan district, the *Dainik Chandrika* [Calcutta] of the 2nd May speaks in indignant terms against the misguided youths who are committing such dacoities and the men who are inciting them and doubts whether the sentences inflicted in the Haludbari case will have the desired salutary effect.

Dacoity by respectable youths.



8. With reference to the questions asked in Parliament about Mr. Arabinda Ghosh, the *Nayak* [Calcutta] of the 3rd May takes the *Statesman* to task for saying that the offenders in the Police force "are, after all, natives of the country." The writer asks if they are not the natives of the country also who work the vast Postal Department, doing the work with economy, honesty and admirable aptitude. Why is it that the same native of the country, who works with such reputation for honesty in the Postal Department earns the evil repute of dishonesty on entering into Police Service? Is it the fault of the nation or of the system of administration?

NAYAK,  
May 3rd, 1910.

9. The *Hindusthan* [Calcutta] of the 4th May fully concurs with what the *Indian Daily News* says about the impropriety of promoting Maulvi Mazhar-ul Huq, Deputy Superintendent of Police, while the civil suit against him in connection with the Midnapore bomb case is still pending, and specially when the authorities themselves are said to be delaying publication of the report of the Macpherson Commission on the same ground. The attention of Sir Edward Baker is drawn to what the *Indian Daily News* has said.

HINDUSTHAN,  
May 4th, 1910.

10. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th May writes:—

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
May 5th, 1910.

*Ibid.* Maulvi Mazhar-ul Huq, the well known Police officer of Midnapore has been promoted to the post of an Acting District Superintendent of Police. In the meantime Mr. Montague has declared in Parliament that the curtain on the Midnapore enquiry will not be raised; because if the facts of the enquiry be made public, they may tend to much mischief. So, we do not think that the public will be enlightened on the matter. But Maulvi Mazhar-ul-Haq's promotion has caused great surprise.

11. Referring to the recent Musalman riot in a village in the Tanjore district in Madras, as reported by the *Madras Mail*, the *Hindusthan* [Calcutta] of the 4th May says that another paper also reports that the Musalman rioters dragged Hindu women naked through public roads, bound them to the bodies of their husbands, who were also stripped naked, and thus left them in public places. The news is indeed horripilating.

HINDUSTHAN,  
May 4th, 1910.

12. Referring to the report that the Magistrate of Midnapore has issued a notice on the Raja of Narajole, asking him to show cause why he should be exempted from the Arms Act, and why the arms in his possession should not be confiscated, the *Sanjivani* [Calcutta] of the 5th May asks the reason for issuing such a notice so long after the Midnapore bomb case, which has been proved to be a false one. Sir Edward Baker is requested to cast a glance at the recent happenings at Midnapore.

SANJIVANI,  
May 5th, 1910.

13. The *Bharat Mitra* [Calcutta] of the 7th May does not understand why the Raja of Narajole, who has been found innocent in the Midnapore bomb case, now has been called upon to show cause why his license for keeping arms should not be cancelled.

BHARAT MITRA,  
May 7th, 1910.

14. Referring to Mr. Montague's reply to the question of Mr. Macdonald, M.P., about the warrant of arrest issued against Arabinda Ghosh and the Under-Secretary's hopeful remarks about the Police, the *Hitvarta* [Calcutta] of the 5th May observes:—

HITVARTA,  
May 5th, 1910.

Of course we are bound to accept Mr. Montague's statement quietly, but the poor people have no experience of what he has been pleased to say about the Police.

Seeing the *Statesman* abusing Messrs. Macdonald, Keir Hardie and the Indians, being out of itself at the criticism of the Police in Parliament, the paper writes:—

The *Statesman* says, that the majority of the Police officers are Indians, hence any strictures against the Police reflects on themselves. This is the general opinion among the white papers. The question, however, is how these officers get an opportunity for practicing corruption when the superior officers who are responsible for the good or bad conduct of the Police



are all Europeans; and if the latter know that their Indian subordinates are corrupt, why do they not reform them from top to bottom? Or is it a fact that the higher officers of no departments are responsible for their respective departments?

As to the second charge of the *Statesman*, that to denounce the police means hostility to Government, the *Bengalee*, says the paper, has given a 'crushing' reply in these words:—"A more monstrous proposition it would be difficult for any journal to put forward." In our humble opinion to expose the defects of a department with a view to reform it, means loyalty to the Government.

**BNARAT MITRA,**  
May 7th, 1910.

15. The *Bharat Mitra* [Calcutta] of the 7th May does not see what improvement the Police has shown since its reformation to warrant the remarks of Mr. Montague

Mr. Montague on the Police.

in Parliament.

**DAILY HITAVADI,**  
May 7th, 1910.

16. The *Daily Hitavadi* [Calcutta] of the 7th May does not know whose "History of the Sepoy war" it is which has been recently proscribed, but presumes it is the work

A proscribed book.

by Rajani Kanta Gupta. Anyhow Government should be more explicit in the matter.

**BNARAT MITRA,**  
May 7th, 1910.

17. The *Bharat Mitra* [Calcutta] of the 7th May admires the tact and ready wit of the Police officers in charge of the

Admiration for the Police of Sitamarhi.

Sitamarhi police-station, who appeased and prevailed upon to return home the infuriated mob

which murdered three Sanyasis whom it had suspected of kidnapping children for offering as sacrifice at the Dhang Railway bridge.

#### (b)—Working of the Courts.

**SATYA SANATAN DHARMA,**  
May 9th, 1910.

18. The *Satya Sanatan Dharma* [Calcutta] of the 9th May learns that, owing to a change of the printer and editor, the

Government's partiality for the *Pioneer*.

*Pioneer* had to file a new declaration without being called upon to furnish any security. If this

be the fact, all Indians will charge the Government with partiality, for the *Pioneer* is a party and political paper with no control over its own utterances, and the treatment accorded to Indian political papers is of a quite different character. It is not good statemanship to give an occasion to form an impression of injustice and partiality by Government in the minds of the people.

#### (d)—Education.

**HITAVADI,**  
May 8th, 1910.

19. The *Hitavadi* [Calcutta] of the 8th May, in pointing out how high education in India is now getting more and more

"The education of the Bengali."

expensive, writes that some people urge that this

growing expensiveness is inevitable, if the Indians are genuinely to assimilate western culture as distinguished from a mere learning by rote. But these men forget that what most Indians seek is not a genuine Western culture, but such a superficial training as will enable them to make money as lawyers, doctors, engineers, etc. Then again, there arises the question, why, if education could be free in India ever since the dawn of history till about the middle of the last century, it could not be so now. Why has Government done away with that system now, and instead brought in a system which favours money unduly? At the Calcutta Eden Hindu Hostel the man who pays most gets the best room, in the second storey, for example. By such things and rules, Government is teaching the Bengali student indirectly to love money. And yet very many of the avenues to making money are closed to the Bengali and to the Indian generally. And the defective training he receives leaves him without the capacity to make money either. So, if under these conditions, education is made expensive, Western culture will always remain beyond the reach of the Bengali. We make these remarks, because Government has professed a desire to extend the system of "attached messes." If now poor boys residing at these messes come to be fops, their future is wholly ruined.



There would be nothing harmful if the boys live at these "messes" in just the style they are accustomed to at home. In student life, restraint, self-renunciation and asceticism are the ideals always to be practised. Culture and the practice of the ideals come to be practically impossible to boys who, being sons of fathers with petty incomes live in palatial boarding-houses in town, sleep on fine beds, eat fowl's eggs five times a day boiled on gas stoves, wear fine coats and shirts. Men who lead such lives may get their University degrees successfully; but they can never attain to real culture—they always continue avaricious and luxurious. It is true that under British rule education is very widely diffused among the people, and that is something for which we are grateful to the British; but it cannot be maintained that under the Hindus and Moslems the diffusion of education was any less. The reports of Sutherland, Plowden, etc., show that in the days of Lord Wellesley there were over 500 *talas* at Nadia. And at each of the places, Kalna, Guptipara, Tribeni, Kumarhatta, Bhattapalli, etc., there were 150 to 200 *chatuspathis*. Besides these, there were *pathshalas*, *madrassahs*, *mukhtabs*, etc., Why should so many schools exist, if there were no wide diffusion of education in the land? These are evidence that there was wider diffusion of culture in those days in the country than now. The higher castes were not illiterate by any means. *Jaitras*, *kirtans*, *kathakathas* (readings from the sacred books), etc., gave an education and a tone to the moral character, inducing asceticism, patience, sympathy, etc., which we miss in the present.

The institution of the system of payment by results in the case of the *chatuspathis* has resulted in creating among the Pandits in charge of these centres of learning a more mercenary spirit even than that existing among the English-educated.

20. No one, says the *Bharat Mitra* [Calcutta] of the 7th May, would like the expressions used by Sir Louis Dane in his speech suggesting the levying of fees from students of the Sardar Dayal Singh College, which

Sir Louis Dane at the Sardar Dayal Singh College.

His Honour said he did not like to convert into a poor-house, for the whole of India is no better than a big poor-house.

21. Referring to the case of the boys of the Jamalpur Donough High School, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th May observes:—

"Rustication."

It is reported that Bankim, the boy who is alleged to have sold the book, was compelled to make a confession owing to the merciless way in which he was flogged by the Head-master, and that on the strength of that confession the Divisional Inspector of Schools rusticated him and the other boy Gopal. We must say that the punishment is out of all proportion to the offence. They are quite little boys, and ought not to have been punished so severely. We hope the authorities of the Education Department of Eastern Bengal and Assam will consider the matter.

22. Referring to the rustication of two students of the Donough High School at Jamalpur, Mymensingh, one for having stolen a book, and the other for having sold it to another boy, the *Basumati* [Calcutta] of the 7th May writes:—

Rustication of two students at Jamalpur.

From what the *Charu Mitra* (Mymensingh) says of this incident, it appears that the Head-master of the school most mercilessly flogged the boy who was charged with having sold the book, and the poor frightened boy had to confess that he had sold the book knowing it to be a stolen article. The Head-master forthwith sent a confidential report to the Inspector of Schools, who rusticated the boys without caring to hear what they had to say in their defence. We are quite shocked at the severity of the punishment inflicted on the two boys. Bankim did not steal the book, but had it given him by the other boy Gopal who is alleged to have stolen the book. Now, if Bankim had known that the book was not Gopal's but belonged to some one else from whom it had been stolen, he would never have sold it openly. And as for Bankim's so-called confession which he was compelled to make after the flogging he had received from the Head-master, such forced confession does not stand good in a court of law. Even supposing that the two boys were really guilty, no Magistrate would have thought of passing a heavier punishment on them than that of

*BHARAT MITRA*,  
May 7th, 1910.

*SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA*,  
May 5th, 1910.

*BASUMATI*,  
May 7th, 1910.



finding sureties for being of good behaviour. Is then the Education Department of Eastern Bengal and Assam more cruel than even a Criminal Court? The object of every punishment is to reform the character of the man upon whom it is inflicted. But in the present case the punishment awarded to the two unfortunate boys has marred their future for ever. Perhaps this Solomon of a Head-master and Harun-ul-Rashid of an Inspector of Schools think that the sole object of punishment is to ruin the man, who receives it for ever. We will not deny that the two young boys, who have thus had the door of education shut against them for ever, may one day grow up to be real thieves, and thus fulfil the pious object with which the dignitaries of the Education Department of Eastern Bengal have so cruelly punished them. Or, perhaps, the good Head-master and the wise Inspector of Schools were under the apprehension that boys who could steal books, would some day become political dacoits, and that such boys deserved to have their career marred for ever. We, however, think otherwise. We must say that at a time like this, it is not at all wise to deprive boys of the means of receiving education, and we ask the Education Department of the new Province to pardon the two boys.

NAYAK,  
May 7th, 1910.

23. The *Nayak* [Calcutta] of the 7th May reproduces from the *Charu Mihir* (Mymensingh), without comment, an account

"Head-master or *Kaji*."

of the rustication of two students of the Donough

High School at Jamalpur, one for having stolen a book, and the other for having sold it.

BHARAT MITRA,  
May 7th, 1910.

24. The *Bharat Mitra* [Calcutta] of the 7th May is highly pleased to see the University of Calcutta proposing to award the "Bireswar Medal" for the best essay on

A satisfactory act.

the "Present condition and future prospects of the arts and industries of India."

(c)—Local Self-Government and Municipal Administration.

CHINSURA  
VARTAVAHA,  
May 8th, 1910.

25. Referring to the prevalence of water scarcity throughout Bengal, the *Chinsura Vartavaha* [Chinsura] of the 8th May says

Water scarcity in Bengal.

that the distress cannot be removed without direct

help from the Government, the means at the disposal of Districts Boards being too inadequate for the purpose.

DAILY HITAVADI,  
May 7th, 1910.

26. The *Daily Hitavadi* [Calcutta] of the 7th May, after remarking that

The Chairmanship of the Calcutta Corporation.

Mr. Earle is far too competent and intelligent a public servant to remain tied for good to the Calcutta Municipal Chairmanship, goes on to

suggest that, in the interests of efficiency, the Chairman of the Calcutta Corporation should in future be either a Medical expert with special knowledge of sanitation, or a Royal Engineer officer. Anyhow he should be a man who has no business interests in the city, or any house in it, or is in any way connected with it. It is not that there is not any Municipal Commissioner worthy of the office, but there is none of them wholly without interests in the city.

To such a Chairman as we have suggested, the present salary of Rs. 3,500 would be sufficient attraction to make him continue in office permanently, so that he will then be able to attend to the intricate problems now badly awaiting solution. Some of the most urgent of these problems are—(1) the improvement of the suburban train service to and from Calcutta, specially a reduction of railway fares; and (2) the sanitary improvement of the villages adjoining Calcutta, where the middle classes, who find the city too dear to live in, may move out to. Besides these, there are improvements in the city itself, the effective taking up of which depends on the continuance of the Chairman in office for some length of time. Such are the improvement of the drainage, road-metalling, lighting, of the continuous water-supply, and conservancy.

HINDUSTHAN,  
May 4th, 1910.

27. The *Hindusthan* [Calcutta] of the 4th May thanks the Hon'ble

Ill-treatment of cows by their keepers.

Mr. Justice Brett for having drawn the attention of the public to the cruel treatment to which the bovine class is subjected by *goalas* (milkmen) in



Calcutta, and says that no amelioration of this highly deplorable state of things can be expected, so long as better control is not exercised on butchers and their traffic in sucking calves prohibited.

28. The *Tirhut Samachar* [Muzaffarpur] of the 5th May says that the Rate-payers' Association at local Municipality has caused the formation of a Rate-payers Association, a meeting of which was held Gauri Dutt's Dharamshala on Friday last. The paper does not understand what the Municipality has done for the people to entitle her to enhance the assessment at such an extraordinary rate.

TIRHUT SAMACHAR,  
May 5th, 1910.

29. The *Hitavadi* [Calcutta] of the 6th May quotes from the *Hindu Ranjika* of Rajshahi a letter complaining of the terrible havoc cholera has been doing for the last two months or so in the village of Tejnandi and the neighbouring locality. Almost every family contributes its quota of victims, and the corpses are so many that they are being in most cases thrown uncremated or half-cremated into the Gurnadi, the stagnant waters of which river constitute the only source of supply of drinking-water for the villagers. One such corpse was seen by the correspondent floating near the ghat of the family residence of the zamindars of Islamgauti, with a large number of vultures hovering over it. Though the police station of Panchpur is situated on the banks of this Gurnadi, the thana people seem wholly indifferent to this terrible oppression. There are retired Government officers also living on the shores of this river, but they too are equally indifferent.

HITAVADI,  
May 6th, 1910.

30. The *Basumati* [Calcutta] of the 7th May reproduces from the *Hindu Ranjika* (Rajshahi) a letter, in which the writer alleges that cholera is raging in the village of Tejnandi (in Rajshahi), and that corpses of men who have died of the disease are often thrown into the adjoining river, thus contaminating the water which is drunk by the inhabitants of many a village. The writer also says that a corpse has been floating in the river since some days past, and that though the place where it is floating is close by the Panchpur police-station, nothing has been done to remove it. The local authorities, the writer avers, have been moved in the matter, but to no effect. The *Basumati* therefore advises the people of the village to help themselves, for it is nothing but suicide to remain inactive and let themselves fall victims to the epidemic of cholera.

BASUMATI,  
May 7th, 1910.

(f)—Questions affecting the land.

31. The *Nihar* [Contai] of the 10th May writes that mistakes have been found to have crept into the "area slips," with which the ryots have been supplied, in connexion with the settlement operations now pending locally. These mistakes regarding the measurements of the holdings will, unless corrected, lead to mistakes in fixing the *jamas*. This correction can at the present stage of affairs be made only under section 108 (a) of the Tenancy Act, unless section 104 (c) (2) of the Act is made use of, in which case the parties having claims to the holdings will have to be summoned to appear before the Settlement Officer. Anyhow the matter requires prompt attention.

NIHAR,  
May 10th, 1910.

(g)—Railways and Communications, including Canals and Irrigation.

32. The *Daily Hitavadi* [Calcutta] of the 4th May dwells upon the following complaints on behalf of *parda-nashin* female passengers on the East Indian Railway:—

DAILY HITAVADI,  
May 4th, 1910.

(1) There is no waiting room for *parda-nashin* females at the Howrah Station.

(2) There is no special gate opening on to the platforms of the Howrah Station for the use of *parda-nashin* females only. The ordinary gates are used by the males and females together. At train times the rush of passengers



through them becomes so great as to make their use extremely distressing for *parda-nashin* ladies. The presence of hatted and coated ticket-collectors on one side, and of a red-turbaned police constable on the other, of the narrow openings of these gates adds to their embarrassment. If *parda-nashin* women are subjected to such inconvenience and trouble at the Howrah Station itself, why do the Railway authorities make special arrangements and keep female ticket-collectors for their convenience at Lilloah and other stations? The grievance may, however, be easily removed by setting apart for the special use of *parda-nashin* females and their guardians and attendants the corridor leading from the platforms. The notice of the Railway Board is drawn to the suggestion.

(3) Female carriages in trains are generally placed near 1st and 2nd class carriages. The guardians and attendants of *parda-nashin* females desiring to remain close to their carriage crowd the male carriages near it. This grievance may be removed by setting apart the lateral compartments of Darbar carriages for the use of *parda-nashin* females only.

(4) Where composite carriages are used on local trains, halves of them are set apart for Inter-class females, and the other halves for white men. This causes great inconvenience and embarrassment to *parda-nashin* passengers. Carriages and compartments should be so arranged in trains as to place *parda-nashin* females close to their guardians and attendants.

HITVARTA,  
May 5th, 1910.

83. Under the head-line noted in the margin, the *Hitvarta* [Calcutta] of the 5th May enumerates the sufferings of third class passengers whose lot in the hands of the police is worse than that of an arrested thief. It would appear as if they were born to submit to the commands of the station staff and the coolies, or as if they had committed a serious offence by purchasing their tickets.

There is no end to the trouble of third-class passengers. Some of these troubles are removed by payment of money, but others are not. If the Railway authorities make up their minds, they can easily remove the sufferings of the helpless passengers.

The greatest suffering is due to inadequate supply of water at stations, and the paper suggests that arrangements may be made for carrying water in all through trains, as is done in the case of ice and soda-water, etc. The arrangement would lead to economy, as there would then be no necessity of retaining so many *pani pandeys* and *bhistis* at every station.

The second complaint, is want of sufficient sitting accommodation. Every bench in a carriage of through trains should provide seats for not more than four men. This would of course necessitate more vehicles, but it is the duty of Railway Companies to provide them. As matters stand at present, even a fowler would not pack his birds in a case, as the Railway Company does with the passengers in a compartment at times, such as the *Dashakra* holidays. The bulk of the Company's income is derived from third class passengers, and it is its duty to look to their convenience.

The third complaint is about the way in which these passengers are admitted to the platforms. The sufferings of passengers, specially the old, the women and children, can better be imagined than described. Horrible scenes may be daily witnessed even at stations like the Howrah and the Sealdah. We are unable to understand what the Company gains by admitting passengers one by one through a narrow passage, instead of allowing all those who have already purchased their tickets to enter the platform.

DAILY HITAVADI,  
May 8th, 1910.

34. The *Daily Hitavadi* [Calcutta] of the 8th May is glad the British Indian Association is in active correspondence with Government regarding the Begua breach on

The Damoodar embankment. This great river, confined by the East Indian Railway and Bengal-Nagpur Railway embankments, is silting up year by year. The cutting down of forests in the uplands of Chota Nagpur also makes the flow in the rainy season along its channel more sudden than before. The Begua channel has now also silted up, and so overflows its banks every year. Two remedies have been suggested—(1) the construction of a weir across the Begua, to regulate the inflow into it; and (2) the widening of the Kana stream, and joining it with the Rupnarain. Government is attending to the matter.



35. The *Nitar* [Contai] of the 10th May asks the authorities to undertake promptly the re-excavation of the Muga drainage channels of drainage channel, which has not been cleaned for some years, and so has ceased fully to subserve its purpose, to the injury of the crops on the adjoining fields. Besides re-excavation, the bund which is now put up across the channel near Ballia Bridge should also be removed at the time of sowing seeds,—that will lead to a freer egress of the water from the fields. — IV

A similar re-excavation is required for the channel by which the water on these fields is drained into the Orissa Coast Canal.

(h)—General.

36. The *Jagaran* [Bagerhat] of the 1st May has the following on the grievances of postal officers:—

The grievances of postal officers. Formerly postal servants used to get their promotion by seniority in their circle. But this rule was changed for one that officers drawing salaries not more than Rs. 40 per month would be promoted according to lists prepared by divisions. Since the introduction of this division system, indiscriminate transfer of officers from division to division has led to the promotion of juniors to the exclusion of the seniors. Again, the appointment of a separate Postmaster-General for Eastern Bengal and Assam has caused the transfer of many officers of Barisal and other divisions to divisions in Western Bengal. Many of these men who were seniors in their old divisions, have become juniors in their new ones. Officers in Jessore have suffered most by the division system. The number of posts on Rs. 50 or more per month being very small in this division, officers here on Rs. 40 are left behind their juniors in other divisions. If the number and arrangement of posts had been the same in all divisions, there would have occurred no cause for complaint. Besides all this, vacancies in one division are sometimes filled up from other divisions. This is still more objectionable. The attention of the authorities is drawn to the matter.

37. Referring to the fact that the deportees used to be supplied with *swadeshi* articles, and that the Government has issued orders for the use of *swadeshi* paper, pens and umbrellas in the Postal Department, the *Jagaran* [Bagerhat] of the 1st May says that this is true *swadeshim*, and thanks Government for it.

38. The *Daily Hitavadi* [Calcutta] of the 4th May prays to the Lieutenant-Governor of Bengal to be compassionate to one Krishna Das Gossain, who has been recently sentenced to transportation for life at the age of sixty by Mr. Justice Brett, and order his release.

39. The *Hitavadi* [Calcutta] of the 6th May thanks Sir Edward Baker for releasing the "Khulnavasi Press." Showing mercy to the distressed is a sign of greatness.

40. Referring to Lord Morley's recent speech at the Academy banquet, the *Basumati* [Calcutta] of the 7th May says that since Lord Morley thinks that the situation in India is now quite satisfactory, his Lordship ought to revoke the repressive measures which have been put in force to put down the unrest.

41. Seeing the reassuring words in which Lord Morley spoke of the political situation in India, the *Bharat Mitra* [Calcutta] of the 7th May asks:—"Why is then the repressive policy not discontinued?" However, since the Secretary of State for India has got this faith, recourse will soon be had, the paper hopes, to a more moderate policy.

41A. The *Hindi Bangavasi* [Calcutta] of the 9th May considers the words of Lord Morley as being very hopeful and satisfactory.

42. The *Daily Hitavadi* [Calcutta] of the 11th May says that certain offices in the Bengal Secretariat were not closed on the occasion of the death of His late Majesty Edward VII, because no order had been received

NINAR,  
May 10th, 1910.

JAGARAN,  
May 1st, 1910.

JAGARAN,  
May 1st, 1910.

DAILY HITAVADI,  
May 4th, 1910.

HITAVADI,  
May 6th, 1910.

BASUMATI,  
May 7th, 1910.

BHARAT MAITRA,  
May 7th, 1910.

HINDI BANGAVASI,  
May 9th, 1910.

DAILY HITAVADI,  
May 11th, 1910.



from the higher authorities to that effect. The paper takes exception to this, and also accuses the District Judge of Burdwan of a similar act in refusing to close his Court on Saturday last, though, however, later on he changed his mind and did stop work for the day. The *Daily Hitavadi* does not know what English society will think of this, but in its own opinion it is nothing but impudence!

#### VI.—MISCELLANEOUS.

DAILY HITAVADI,  
April 27th, 1910.

"The Babu dacoit."

43. The *Daily Hitavadi* [Calcutta] of the 27th April has the following:—

#### *The Babu Dacoit.*

(The past and the present.)

The Babu dacoit is not a new thing in Bengal. The Babu dacoits of the present, when they go to commit a dacoity, talk in English, use guns and revolvers, and instead of daubing their faces with ink, use masks. It is by these signs that the Babu dacoit is distinguished from the non-Babu dacoit. These characteristics of the present-day Babu dacoit are new. As the Babu dacoits of the past did not have these characteristics, many people imagine that the Babu dacoit is probably one of the products of twentieth century civilisation. As a matter of fact, it is not so. In the past also there were Babu dacoits in our country. And the influence and power of the Babu dacoits of the past were greater than those of the Babu dacoits of the present: whole districts used to quake in dread of them.

As very many of the Babu dacoits of the present are educated (indeed some of them have had something to do with the University even), so the Babu dacoits of the past also were well-educated, many of them were well-learned in Sanskrit, and even used to bear titles like *Vidyalankar*, *Nyayalankar*, etc. The Babu dacoits of the present wear spectacles on their noses, carry cigars between their lips, and have their hair carefully parted; whereas the Babu dacoits of the past had their hirsute appenage shaven, and the sacred tuft of hair on the crown of their heads. The Babu dacoits of the present smoke cigarettes; while the Babu dacoits of the past used to settle down comfortably (in the house) where they had gone to commit a dacoity, and to smoke from golden hubble-bubbles. The Babu dacoit existed in the past, and has made his appearance in the present. The Babu dacoits of the past were *amirs*, men who were appreciators of merit and kind of heart; they used to get an education suited to those times, used to become luxurious in the manner of those days; while the Babu dacoits of the present have an education in keeping with these times, and are luxurious in the fashion of these days. There is not much of difference in the things that really count—the differences lie in the disposition and in the outward signs.

There is a difference in another respect also. The nature and disposition of the dacoits of the past were worthy of these times. They used to amass immense wealth by dacoities, but they spent most of the money so acquired in charity. It is said that the progenitors of many of the ancient zamindari families in Bengal used to be dacoits. They used to go out in palanquins to commit dacoities; they used to acquire thousands on thousands of money from one act of dacoity; and they used to lay out thousands on thousands as well on works of public utility, like the construction of roads, the digging of tanks, etc. There is a story that a zamindar dacoit like this, once, when returning after having committed a dacoity, resolved to commit another dacoity in the house of a well-known *kathak* (reciter of sacred stories). The *kathak* on coming to know of this, went up to the zamindar and with folded palms spoke to him thus: "Sir, you may rob me of everything I have, I have no objection to that. But I have cherished a desire for long, and pray grant me the fulfilment of that desire first. I have long wished to treat you to a song sung by me. When, by my good luck, you are now a guest at my house, be gracious enough to listen to one or two songs from me." Saying this, he forthwith began singing reverently a song to the goddess *Kali*. The *kathak* had



naturally a sweet voice and was a good singer. When therefore he began singing reverently and in the fulness of his heart, a new feeling was created in the heart of the zamindar. He sat listening attentively to the song. Ere long tears began coursing down his cheeks. Overcome with feeling, he continued sitting motionless like a statue. The *kathak*, after finishing one song, went on with another and another. When he had finished them all, the zamindar addressed him thus: "Sir, you were verily born to some purpose. I make a prayer to you—be gracious enough occasionally to come to my house and treat me to a song or two like this." So saying, he made over to the *kathak* all the money and ornaments he had with him got together from his dacoities, and left. The *kathak* also, since then, used to go to the zamindar's house occasionally and treat him to songs of his. The dacoit zamindar on his part arranged for a monthly stipend for him.

We give only one illustration. But there are hundreds of stories like this current in the country regarding the munificence and philanthropic spirit of the Babu dacoits of the past. A perusal of Bankim Babu's "*Devi Choudhurani*" shows that among the dacoits of those past days were men who were past masters in all the departments of knowledge, veritable Mahamahopadhyayas. We have heard it from the lips of certain ancient Brahman pandits in the Hooghly and Burdwan districts that many of their forefathers, though *adhyapak* (teachers of Sanskrit) pandits used to be dacoits also. In the day-time they used to teach their pupils at the *chatuspathis*, to engage in learned discussions with fellow-pandits in public assemblies; and at night to commit dacoities in bands; probably the people of those days did not look down as now upon the work of dacoity. Had they done so, the Brahman pandits would never have stooped to such despicable work. But it is superfluous to say that the work of a dacoit was never honoured by the community. Indeed this work is looked down on at all times and in all communities. It was never held in esteem in this country. But at the time of which we are speaking, many educated and respectable people were not ashamed to commit dacoities in this country. But they spent a share, if not a major share, of the money they acquired by dacoities in works of public good. We think that a number of half-educated young men of the present day, not finding any way of turning an honest penny, have betaken themselves to dacoity for livelihood. They have taken the Babu dacoit of the past for their model. But as the *satwic* (altruistic) spirit which existed in the minds of the people in the past is now absent, the Babu dacoits of the present have no disposition to spend their money on works of public good. The money which the Babu dacoits of the present earn is spent on ministering to themselves. The Babu dacoits of the present have imitated the Babu dacoits of the past only in their sins. They have not the strength or the disposition to imitate them in their virtues. The sooner these social thorns are removed, the better.

44. The *Pallivarta* [Bongong] of the 3rd May writes:—

The *Englishman*.

The *Englishman* insinuates that Bengali leaders incite respectable young men to commit dacoities for the purpose of collecting money, themselves remaining in the background. But that is quite false. The *Englishman* has earned a notoriety for unrestrained language; and though its tone showed some moderation for a short time of late, it has begun to vomit venom again. We see the editor of the *Englishman* cannot get rid of his bad habits. The objectionable writings of the *Englishman* may create racial animosities, and we think that some Indian Member of the Legislative Council ought to put a question in this connection.

45. The *Hitavadi* [Calcutta] of the 6th May writes:—

"The Haludbari dacoity."

The Haludbari dacoity case has come to an end, and the judgment of the Special Bench also has been published. There is no reason whatsoever to doubt the learning, acumen and impartiality of the three Judges who have tried this case. We can emphatically assert that the ability and impartiality which Sir L. Jenkins and Justices Dass and Teunon have displayed in the present case are such as are rarely to be found. We therefore fully uphold their decision. There is no doubt that justice has been done. All wise men in the country will say so.

PALLIVARTA,  
May 3rd, 1910.

HITAVADI,  
May, 6th, 1910.



But the question arises, why have things come to be thus? That from the ranks of those educated Bengali youths who, five or six years ago, fainted at the drawing of blood even by an ordinary knife, and who hated thefts and dacoities from the bottom of their hearts, a number of men should now be found actually committing dacoities—even the mere thought of it makes one hang down one's head in shame. Five years ago, we could not conceive even in our dreams that Bengali youths would come to be assassins and robbers. What has brought about this serious change? These boy-dacoits of the respectable classes are without fear of prison, of oppression, of the gallows. They do not reveal their secrets to their relations, and even to Counsel defending them. What is the training which has made the weak-minded Bengalis so resolute? Who are the leaders whose secret biddings make respectable youths embrace rigorous imprisonment easily? The Haludbari dacoity affair has clearly convinced us that these dacoits are not guided by the intelligence of boys only. These crimes are occurring in oft-repeated succession, in spite of all the influence of the police, in Jessore, Khulna, Hooghly, Midnapore and the 24-Parganas, and there is no cessation of these crimes. And a good many English-educated Babus are being found to be implicated in them. It follows therefore that this curse will not be wholly eradicated from the land, if the present methods of rule directed to that end continue. When repeated executions have not stopped assassinations, when long terms of imprisonment have not brought about a cessation of dacoities, the inference naturally follows that the present methods of repression will not avail.

Both the *Englishman* and the *Statesman* hold that these dacoits and assassins are created as the result of inflammatory speeches and writings in the Press. We cannot support this view. The day is yet to come when the mere word, written or spoken, will so incite the Bengali as to make him contemn death or imprisonment, or sacrifice his good name. Life and social esteem are not certainly things of no value. Writings in the Press cannot certainly unsettle the very foundations of society and change the ordinary traits of human nature. Writings and speeches may of course, to a certain extent, strengthen the influence at work which has brought about this serious change in the disposition of the Bengali, but they can never possibly be the prime-movers, so to speak. The hateful flame must already have been there, when the writings in the papers came to add fuel to it and to fan it. But, then, whence came the flame first; whence originated this sinful desire? The way in which three generations of respectable Bengalis have been receiving an English education, and imitating western manners and modes, has led us to look on ourselves and our children as wholly Europeanised. We feel glad when we can imitate the English in some respect. Under such circumstances, educated Bengalis can never betake themselves to thefts and murders, reprehensible in all religious and social codes, out of a deadly hatred to the English. It happens in many cases that professional dacoits mislead the police by speaking English and donning the attire of the *bhadralogue*. We really cannot believe any leader of the educated community to be implicated in these acts. How then explain the presence of the Babu dacoit? If Government can by enquiries find out the real explanation, all the wise heads in the country can think out the cure. We are told commonly that Government is omniscient and knows who are the leaders of these dacoits, and that it cannot proceed against them only for lack of evidence adequate for the Courts to convict them. If this rumour is true, then, indeed, the tolerance of the Government has no limits. But would not Government be sorry and ashamed, if for this tolerance even a single innocent man is punished?

We have repeatedly said that we are opposed to these violent acts. We are bound to support any measures whatsoever Government may adopt to purge the country of this sin. We cannot say if the Haludbari judgment will have any influence that way. Punishment can only be a deterrent when it is feared by the wrong doer, and when his sin is perceived by him as such. We therefore think that merely severe punishment by the Courts will not be enough to cure this evil. What is wanted for that end, is more co-operation between officials and the educated community, more regard for the latter



on the part of the former. Happily, Sir Edward Baker is not indifferent in the matter. It may be asserted now that his liberalism has considerably eased the situation in this Province. Anyhow, we shall be grateful to the officials, and shall be filled with a great hope if the judgment in the Haludbari case leads to a diminution of these crimes in the land.

46. The *Jagaran* [Bagerhat] of the 8th May says:—

JAGARAN,  
May 8th, 1910.

The Haludbari dacoity case. The judgment in the Haludbari dacoity case is published elsewhere. That sons of respectable men should have committed dacoity, is a shame for the whole country. Every villager and every guardian should try his best to prevent a repetition of the crime. We believe that the endeavours of guardians in this matter will go a great way.

47. The *Dainik Chandrika* [Calcutta] of the 2nd May gives short accounts

DAINIK CHANDRIKA,  
May 2nd, 1910.

Famines in India. of all the principal famines that have occurred in India since the advent of the English in this country, and pays a high tribute to the single-minded efforts with which English officials have always endeavoured to relieve the distress of famine-stricken people. The writer mentions, in particular, the famines of 1780, 1784, 1876, 1896 and 1900.

48. Since the days of Sir Ashley Eden, writes the *Daily Hitavadi*

DAILY HITAVADI,  
May 4th, 1910.

The cry : " Bihar for the Biharis." [Calcutta] of the 4th May, it has become a fashion to say " Bihar for the Biharis." A few educated Biharis also have caught the contagion and begun to think that this ought really to be the case. But, as a matter of fact, education has not advanced by any long strides in Bihar during the last thirty years. It is in the interests of Bihar to serve a term of apprenticeship under Bengal for at least another fifty years.

49. The *Shiksha* [Arrah] of the 5th May in an unfinished article

SHIKSHA,  
May 5th, 1910.

Faulty system of education. denounces the anarchical spirit in the country, and prays that good sense may prevail among the people. In this connection it finds fault with the system of education under which immoral stories are told to the boys which does them harm.

50. Referring to the Sitakundu Mohant's case, the *Nayak* [Calcutta] of

NAYAK,  
May 5th, 1910.

The Mohant of Sitakundu. the 5th May says that religious endowments are not the paternal properties of mohants. They are the properties of the Hindu community, and it does not lie in the mouth of any Mohant to say, as the Sitakundu Mohant has said, that this community has no hand in their administration. Mohants are generally sons of beggars, but the wealth and influence of their position make them more overbearing and oppressive than even Siraj-ud-dowla. It is a nice thing to say that the Hindu community has no right to interfere with his vagaries. If this is a fact, the law ought by all means to be amended.

51. The *Sanjivani* [Calcutta] of the 5th May urges the Government to

SANJIVANI,  
May 5th, 1910.

Mahua flowers. pay attention, which it does not do at present, to the cultivation of mahua, as mahua flowers form the staple food of the poorer classes in Bihar, Chota Nagpur, the Central Provinces and other places.

52. In publishing the last letter of Babu Sundar Lal, Editor of the

TIRHUT SAMACHAR,  
May 5th, 1910.

Difficulty of furnishing security. Allahabad *Karmayogin*, to one of its contemporaries, the *Abhyudaya*, the *Tirhut Samachar* [Muzaffarpur] of the 5th May is pained to the quick at the sudden collapse of the *Karmayogin* and says:—

Since the new Press Act has been brought into operation, a number of Indian newspapers have, within a short time, ceased, under its blow, to exist. The people, owing to want of education, do not know the proper value of journals which in itself is a source of great pecuniary difficulty to the organisers of the papers, the majority of whom have to bear loss. So to furnish security under the new law is a very difficult problem. The Indian papers, therefore, should be very careful that their writings on political subjects should not be such as might displease the Government. One should adapt himself to the circumstances.



CHINSURA  
VARTAVAHA,  
May 8th, 1910.

53. The *Chinsura Vartavaha* [Chinsura] of the 8th May says that if the Duke of Connaught is made Viceroy of India after Lord Minto, His Royal Highness will be worshipped as a god by all Indians and peace will at once return to the country. We hope, concludes the writer, that the attention of Lord Morley and other authorities in England will be drawn to this our prayer.

DAILY HITAVADI,  
May 8th, 1910.

54. The *Daily Hitavadi* [Calcutta] of the 8th May appearing in black borders mourns the death of His Majesty as a sovereign to whom the Indian public looked for justice and good government; whose recent message to them still rings in their ears; whose large-heartedness, courtesy, and able statesmanship were always utilised in the interests of the peace of the world. In a word, if his Empire is the greatest the world has ever seen, he himself, both as King and as man, was more than worthy of it. Always generous to relieve distress, he had a worthy partner in life in Queen Alexandra; and Indians of all creeds feel his death as a bitter and personal blow. In the course of these and other highly eulogistic references, mention is made how, when His late Majesty visited India in the early seventies, he bowed in right Hindu style to the late Pandit Vidyasagar, because the latter was a Brahman. This story illustrates his loftiness of heart.

NAYAK,  
May 8th, 1910.

55. In an obituary notice on the death of King Edward VII, the *Nayak* [Calcutta] of the 8th May pays a high tribute to the large-mindedness and political sagacity of His late Majesty. He was a sincere friend of India, and if he were allowed to have his own way in the administration of England and India, both Englishmen and Indians would have had no cause for complaint. His knowledge of and love for India were acquired by his visit to this country while he was Prince of Wales.

HINDI BANGAVASI,  
May 9th, 1910.

56. The *Hindi Bangavasi* [Calcutta] of the 9th May notices the lamentable death of His Gracious Majesty King Edward VII in the following terms:—

Ah! What a heart-rending news! Where has the sun of India's happiness and good luck of England gone?

Unlucky month that it is! Why has it not itself come to an end instead of bringing about the demise of an Emperor who was an emblem of all virtues, so popular and always bent on doing good to many living beings?

Go, Emperor, from a temporal to an eternal throne! Here is the heavenly conveyance to take you there and the angel of heaven is requesting you to occupy it. Go to the world in which there is no grief or pain and no calamity or disease. Old age and care will not torment you there. Just see! Your parents surrounded by angels are waiting to receive you at its gate.

We are selfish mortals and therefore weep for losing you, remembering the benefits derived during your reign. May you now rest in heaven without caring for our lamentations!

DAILY HITAVADI,  
May 10th, 1910.

57. The *Daily Hitavadi* [Calcutta] of the 10th May writes:—

'A great moment.'

The death of one king and the accession of another are great events in the life of a nation.

We have hopes that the new King will be able to humanise the machinery of Indian rule. We are thy subjects, O King!—we, the 30 crores of Indian men and women, stand with bowed heads before thee. We have our sins of omission and commission. We have incurred sin by not discharging the duties of subjects. But thou art our Sovereign, the grandson of the loving Queen Victoria, Sovereign of the country where Judhistir and Ram Chandra were Sovereigns. Their mantle falls on thy shoulders. So we can approach thee with hopes of pardon for our backslidings. At this critical moment when the future has not yet revealed itself, the Hindu stands before thee with folded palms, praying to thee for thy pardon and love and singing thy praises. If that love and pardon are granted them, things will again be as they were before.

Thou art Lord of the 240 million Hindus of India. Be thou gracious and sympathetic to them, mindful of their regard and their requests. Extend self-Government to us in matters social, religious and political and be our



God, our King of Kings. Fill us to overflowing with the cordiality of feeling which led us at one time to call the Lord of Delhi the Lord of the world, and we shall again, in great exultation, call out to the Lord of India and the Lord of the world.

These great words we can utter—these words which will save us. For, the same benevolent Providence which fills us with grief at the King's death and with hopes at the new King's accession, will yet fulfil our hopes and remove the present dark days.

Upon his present Majesty falls the duty of completing the great work of pacification with which his late Majesty identified himself in all departments of public life. And we have hopes he will succeed in the work.

We conclude with the following prayer: O thou great and high one, O thou King of the Kings of India, the worshipped of thy people, may the hopes of thy heart be fulfilled. May thy strong and beneficent arms be engaged in doing good to people all over the world. May thy greatness shine with a new lustre! May thy sympathetic and benevolent rule bring peace to thy subjects and remove all their woes, leaving them free to develop their manhood to the fullest extent; so that great as the British Empire is in wealth and heroism, it may be greater yet in justice and mercy. May a spirit of sympathy be infused into the Indian administration cooling the hearts of the people. May all classes of thy subjects share in the protection, peace and rights which thy British subjects enjoy. Thus may thy name come to be sanctified and hallowed with the love of thy subjects and the greatness of England made greater yet.

58. In a paragraph within black borders, the *24-Parganas Vartavaha* [Bhawanipur] of the 10th May mourns the death of King Edward VII, and speaks highly of His late Majesty's love of peace and tenderness of heart. Indians will never forget the promise he gave them that he would rule them equally with his other subjects. India will long weep for him. May God bless the family of the great deceased!

24-PARGANAS  
VARTAVAHA,  
May 10th, 1910.

The Emperor's death.

59. The *Nihar* [Contai] of the 10th May, appearing in black borders for the King's death, writes:—

NIHAR,  
May 10th, 1910.

"The passing of the Emperor to another world."

We regard a King as a god and the death of a King is therefore a dire day for the people of India.

We do not command language adequate to express our heartfelt sorrow. The Lord of half the globe now has gone to his last rest in the lap of the Lord of the whole universe. May God give his soul peace!

60. The *Nayak* [Calcutta] of the 10th May mourns the death of King Edward VII, prays for the welfare of the departed soul, and hopes that King George will follow in the footsteps of his illustrious father and grand-mother in the administration of his empire.

NAYAK,  
May 10th, 1910.

The Emperor's death.

61. The *Daily Hitavadi* [Calcutta] of the 11th May writes:—

DAILY HITAVADI,  
May 11th, 1910.

"The King's words."

"The task of governing India will be made easier if we on our part infuse into it a wider element of sympathy." Thus spoke our new Emperor at a meeting held after His Majesty's tour in India. In His Majesty's Proclamation, Emperor George V says: "It will be the earnest object of my life to follow in the footsteps of my father, and at the same time to uphold the constitutional Government of these realms." And His Majesty concludes: "I am encouraged by the knowledge that I have in my dear wife one who will be a constant helpmate in every endeavour for our people's good."

These words give us clearly to understand that acting up to His Majesty's desire, the officials will treat the people of India with greater sympathy and kindness; that it is His Majesty's wish that self-government after English lines may be established in India by and by; that the firmness of His Majesty's rule will be accompanied by the graceful and motherly kindness of his consort. We Indians appreciate kindness and sympathy very highly. We know that the English are our rulers, and we never show them any disrespect. We feel immensely gratified if any Englishman speaks to us kindly. At the same time we can never brook any arrogance, and we are exasperated by rude words. Even the Partition of Bengal would not have bred so much mischief, if Lord



Curzon had not been the Viceroy, or if he could have seen his way not to excite the Indians by rude words. Nor would bombs and revolvers and anarchism have followed in the wake of the Partition if Sir Bampfylde Fuller had not recklessly abused the Hindus and showed undue favour to the Musalmans. In fact, it is solely due to the behaviour of the officials that racial animosities and sedition are growing so fast in this country. The gracious words of Emperor George V., therefore, have infused within us new hopes and we are confident that His Majesty's accession to the throne has heralded the dawn of a new era for India. May all the blessings of Heaven be showered upon His Majesty!

We can emphatically say that Indians are never disloyal to their Sovereign—such a thing is against their nature. Even the men who have ended their lives on the gallows, or have been transported in connection with the bomb conspiracy, never uttered a syllable against the Emperor of India, for they knew perfectly well that such a thing would be strongly resented by their countrymen. Can anybody point out among the millions of the people of our country, now mourning for their departed Emperor, a single individual who is disloyal? There is, we repeat, no disloyalty in India. Let our English rulers treat the people kindly and they will find that they will have unbounded respect and love for them. Indians go to railway stations, pay their fares and are then hustled and pushed and driven like cattle. If the Indians stand on the King's highway in the expectation of seeing the representative of their Sovereign pass by in procession, they are batoned by the police as if they were so many criminals. If an Indian goes to a court of justice either as a complainant, or as a defendant, or as a witness he has to put up with a good deal of harassment. The same Sovereign reigns over the Black and the White. Why then is not the Black treated kindly as the White is? If our Emperor can remedy this state of things, His Majesty will assuage a considerable portion of our miseries. We ask His Majesty to see that we are not deprived of the political rights and liberties which we enjoy and which are the standing glory of British rule in India. We implore His Majesty to assure us that freedom of the press and freedom of speech, by which means we can bring our wants and grievances to our rulers' knowledge, will never be taken away from us. This assurance Emperor George V has in a way given us. And it is His Majesty's gracious words that make us bold to say: "Sire, unite Bengal again, give us back our free press, admit our countrymen to high administrative posts as they deserve, grant us the right of self-Government, and Your Majesty will find that we shall for ever be the slaves of you and your officials." These are the thoughts that occur in the mind of every educated Indian to-day—these are the prayers which they make to their new Sovereign Lord. His Majesty visited India at a time when the wound of the Partition was throbbing in all its painfulness, and he saw for himself how our countrymen were smarting under it. God has now placed His Majesty on the throne, and we are sure that he will not grudge us any kindness and generosity.

#### URIYA PAPERS.

UTKALBARTA,  
Apl. 30th, 1910.

62. A correspondent of the *Utkalbarta* [Calcutta] of the 30th April points

The landholder's fee on the transfer of raiyati holdings.

out that the landholders in Orissa charge exorbitant fees on the transfer of raiyati holdings from one tenant to another by sale, and that the rate of the fee varies from 25 per cent. to 100 per cent. on the amount of sale consideration. When the purchasers do not agree to pay this fee, they are put to difficulties by the holdings being brought to sale on decrees passed on transferers on account of non-payment of arrear rents in the course of civil court proceedings or by the raiyati holdings being brought under the *khas* possession of the landholders by the transferees being treated as trespassers in the course of civil-suits. This is not a satisfactory state of things, something should be done to check these abuses of power.

UTKALDIPIKA,  
Apl. 30th, 1910.

63. The *Utkaldipika* [Cuttack] of the 30th April points out that the

Settlement of revenue in Orissa discussed.

amount of Government revenue payable by the temporarily-settled estates in Orissa was, in the course of the last settlement operations concluded in



1898-99, raised from Rs. 13,84,000 to Rs. 21,02,900, the increase being Rs. 7,18,900 in amount and 54 by per centage, whereas the increase effected during a period of 40 years from 1805 to 1845 amounted only to Rs. 2,95,100 and the revenue settled in 1820 was after 25 years raised only by Rs. 44,000. It is argued in behalf of the Government that only 54 per cent. of the gross assets was taken by Government as revenue, while a higher percentage, namely 64, was taken in the old settlement of 1837-45. This specious argument cannot hold water as will be found from the following:—

It is a well established and universally recognized economic principle that the fairness of an assessment depends upon the means of subsistence which it leaves to the payers. This noble and sound principle has been very lucidly and at the same time emphatically enunciated in section I of Regulation VII of 1822, which was enacted for the purpose of the revenue settlement in Orissa, and which is still in force. Herein we find: *Whereas a moderate assessment being equally conducive to the true interest of Government and to the well being of the subject*, it is the wish and intention of the Government that, in revising the existing settlement, the efforts of the Revenue officers should be chiefly directed *not to any general and extensive enhancement of the jama, but to the objects of equalising the public burdens, and of ascertaining, settling and recording the rights, interests and privileges and properties of all persons*..... It has therefore to be seen whether the assessment under discussion stands the test of these unimpeachable principles, i.e., whether it is moderate and conducive to the true interest of Government and the well-being of the subjects, and whether it has left requisite means of subsistence to the payers. The remaining portion of the argument is promised to appear in the next issue of the paper.

64. The Jajpur correspondent of the *Utkalbarta* [Calcutta] of the

A Municipal complaint.

30th April points out that the Municipal assessment which is going on in Jajpur is becoming irregular and oppressive, and is creating a great deal of discontent among the rate-payers. It is said that the Municipal tax on a particular-rate payer belonging to that Municipality has been raised from Rs. 2 to Rs. 26 per annum. The Jajpur Municipal authorities are requested to pay more attention to this complaint if they want to prevent the oppressed rate-payers from having recourse to the Civil Courts for an adjudication on the fair amount of Municipal dues payable by them.

65. The *Utkaldipika* [Cuttack] of the 30th April supports the amalgamation of the National College with the Bengal Technical Institute in Calcutta as by this union both the institutions will be in a position to work in a better way.

An amalgamation of two educational institutions in Calcutta approved.

66. The *Utkaldipika* [Cuttack] of the 30th April states that Mr. Prasanna Kumar Pal, the Secretary of the Bhubaneswar Relief Committee, has collected up to date Rs. 563, which is being spent in the interests of the sufferers

Relief of distress in Bhubaneswar.

from the great fire in that seat of pilgrimage.

67. The *Utkalbarta* [Calcutta] of the 30th April states that the Uriya Association has spent Rs. 286-10 in distributing relief to the sufferers from the great fires in Bhubaneswar

*Ibid.*

and Kapileswar. Babus Madan Mohan Patnaik, Sudarsan Nanda and Sukdeb Ram were deputed by the association to proceed to Bhubaneswar and to supervise personally the work of distribution.

68. The *Utkalbarta* [Calcutta] of the 30th April states that houses of 587 residents in Bhubaneswar and of 137 residents in Kapileswar were destroyed by fire, the number of rooms destroyed in both the places being 2,620.

Extent of distress in Bhubaneswar and Kapileswar.

It is a pity that this wholesale destruction has been followed by eye-diseases, diarrhoea and fever. It is very necessary that the houses should be rebuilt before the rains set in.

69. The *Garjatbasini* [Talcher] of the 30th April states that one-third of the Barakhemedi town in the district of Ganjam was destroyed by fire, which has made one thousand persons homeless. The Raja and the Rani in

Distress due to fire in Barakhemedi.

ATINAY DAYAS  
1898-99

UTKALBARTA,  
Apl. 30th, 1910.

UTKALDIPIKA,  
Apl. 30th, 1910.

UTKALDIPIN,  
Apl. 30th, 1910.

UTKALBARTA,  
Apl. 30th, 1910.

UTKALBARTA,  
Apl. 30th, 1910.

GARJATBASINI,  
Apl. 30th, 1910.



Barakhemedi are trying their best to relieve the distress due to this cause, but their means are limited.

SANVAD VANIKA,  
Apl. 29th, 1910.

70. The *Samsad Vahika* [Balasore] of the 20th April states that cholera rages virulently in the Balasore town, and that about 70 persons have already died of the disease.

It is said that the entire family of Para Naik, a resident of Bhuin Sahi in the Balasore town, which consisted of five persons, was killed by the disease, no one remaining in the family to attend to the funeral rites.

SANVAD VANIKA,  
Apl. 29th, 1910.

71. The *Samsad Vahika* [Balasore] of the 28th April states that Mr. B. C. Sen, the Chairman of the Balasore Municipality, deserves the thanks of the Balasore public for inspecting personally the Bhuin Sahi village, and for giving orders to sink a well in that locality within as short a time as practicable. The want of good drinking-water is keenly felt in Bhuin Sahi in the Balasore town.

The Chairman of Balasore Municipality thanked for attending to drinking-water in a cholera-stricken quarter of the Balasore town.

GARJATRASINI,  
Apl. 30th, 1910.

72. The *Garjatbasini* [Talcher] of the 30th April thanks Mr. Ganga Dhar Bahinipati, a charitable and liberal *sarbarakar* in Talcher, who has excavated a big tank situated by the side of a public road passing through village Denabara and leading to Gopal Prasad, a seat of pilgrimage in that State, at his own cost, and has placed the same in the service of the travelling public. Mr. Bahinipati has set a bright and good example, which should be followed by the other *sarbarakars* in Talcher and other neighbouring States. It is said that the tank in question has removed a great want in one part of Talcher.

Mr. Ganga Dhar Bahinipati, a *sarbarakar* of Talcher, thanked.

NILACHAL SAMACHAR,  
Apl. 29th, 1910.

73. The *Nilachal Samachar* [Puri] of the 29th April regrets to state that the water of the Narendra tank is getting worse day by day by the continual use of its water by a large number of men and women every day. It is said that dogs and other domestic animals are permitted to bathe in the tank. This should be discontinued at once, by a stringent order of the Municipality. This is a serious matter, as the question of public health is directly and immediately concerned. The attention of the Puri Municipality is drawn to the matter at once.

Proposal to restrict the use of water in the Narendra tank, in Puri.

UTKALDIPIKA,  
Apl. 30th, 1910.

74. The *Utkaldipika* [Cuttack] of the 30th April states that about 16,000 men and women bathed in the Bay of Bengal near the village Hooghly in part of the temple of God Chandaneswar situated in the Bhograi pargana of the Balasore district on the first day of the month of Baisakh. This annual bath festival was celebrated continually for three days. The last bath ceremony was, however, rudely disturbed by the sudden appearance of cholera, which carried off eight persons in a few hours. It is said that the god *Chandaneswar* has valuable property, which is being mismanaged by the *sebakas* or temple-servants, who are in possession.

The annual Chandaneswar bath ceremony in the Balasore district unduly disturbed by the appearance of cholera.

UTKALBARTA,  
Apl. 30th, 1910.

75. The *Utkalbarta* [Calcutta] of the 30th April states that about 30,000 persons attended the celebration of *Jhamu* festival in front of the goddess *Charchika*, situated in the Banki Estate of the Cuttack district, on the first day of Baisakh. About 500 persons walk on the fire in the course of the ceremony every year. It is said that on the last occasion a person walked on fire extending over 150 yards. The full effect of this painful ceremony cannot be realised, unless personally seen by the observer.

The celebration of the *Charchika* fire-walking ceremony in Banki, in the Cuttack district.

GARJATRASINI,  
Apl. 30th, 1910.

76. The *Garjatbasini* [Talcher] of the 30th April thanks Mr. Ananta Charan Dalbehera, who attended to the comfort of a large number of men and women, including children, who attended the *mela* held in front of goddess *Hengula*, in village Gopal Prasad of the Talcher State by supplying them with rice, *dāl*, tiffin, fire-wood, lodging and other necessities at his own cost. Considering that the number of visitors was several thousands, this liberality on the part of Mr. Dalbehera is simply typical in the annals of the Garjat social economy.

Liberality of Mr. Ananta Charan Dalbehera of Talcher.



77. The *Sambalpur Hitaishini* [Bamra] of the 30th April gives an account of an interview between the Maharaja of Sonapur with family and the Raja of Bamra with family, held at Kochinda in a part of the Bamra State, not far from a railway station of the Bengal-Nagpur Railway, and observes that this social function will no doubt be a good precedent to other Garjat Chiefs, who are never accustomed to meet one another in their States.

SAMBALPUR  
HITAISHINI,  
Apl. 30th, 1910.

78. The *Utkalbarta* [Calcutta] of the 30th April states that, out of 2,820 students who passed the last Matriculation examination held by the Calcutta University, 104 students matriculated from the Orissa Division. Of these 104 only 86 were Uriya students. The number of successful Uriya students, though small, is hopeful.

UTKALBARTA,  
Apl. 30th, 1910.

79. Referring to the Bengali-Uriya disputes in Orissa, the *Utkalbarta* [Calcutta] of the 30th April points out that the state of things in Orissa is such that the Uriyas and non-Uriyas can never agree in matters which affect vitally their personal interests. The non-Uriyas are in Orissa to rob the Uriyas of a portion of their rights and privileges, which, as children of the soil, they must have under the benign Government of the British. The non-Uriyas once tried to abolish the Uriya language and substitute Bengali in its place. The English officers sided with the Uriyas, whose Uriya language thus obtained a long lease of life. When the Consent Bill was on the legislative anvil of the Government of India, the Uriyas sided with the Government, while the non-Uriyas, i.e., the Bengalis, went against the Government. An appreciable degree of coldness is exhibited between the Uriyas and the Bengalis when they are invited together to any particular social gathering in the Puri town. A regular fighting influenced by party feelings has been going on between the Uriyas and the Bengalis in the Balasore town for many years. The Raja Bahadur of Balasore, through his organ the *Uriya and Navasamvad*, and the *Star of Utkal*, the organ of the Bengalis in Cuttack, have been continually attacking the Uriyas in various ways. Thus the causes of social jealousy have been existing from a long period, being fanned now and then by untoward events in the ordinary cause of things.

UTKALBARTA,  
Apl. 30th, 1910.

80. The *Utkaldipika* [Cuttack] of the 30th April writes the following on the same subject:—

UTKALDIPIKA,  
Apl. 30th, 1910.

*Ibid.*

The *Utkaldipika* takes a great deal of pleasure in fomenting quarrels between Uriyas and Bengalis. The editor at first published the picture of a crocodile chewing the head of an Uriya. He has now published the picture of an Uriya bear dancing to the tune of a Bengali master. These are very discreditable things, and fit in well with those who have no public credit to lose. We are simply astonished to notice this bad taste of our contemporary.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;  
The 14th May, 1910.



[illegible]



**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 14th May 1910.**

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL DEPARTMENT.**

*[As it stood on 1st January 1910.]*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	.....	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

\* The issue of these papers has been suspended for a time.



THE UNIVERSITY OF CHICAGO

1891  
1892  
1893  
1894  
1895  
1896  
1897  
1898  
1899  
1900



## II.—HOME ADMINISTRATION.

### (a.)—Police.

750. Commenting on the Home Secretary's intervention to reduce an apparently outrageous sentence recently passed on a very young offender in England, the *Amrita Bazar Patrika* says:—"In England, public censure and official censure are as a rule identical; indeed, in the very nature of things there, they are convertible terms, as is shown once more by the case. Another point of difference between the state of things in India and England is brought out by the affair. There the police are justly praised; in London 'they are remarkable for their tact, intuition, and their courtesy.' Yet whenever they are at fault it is promptly and seriously taken notice of, as in this case. The popular complaint is, that this is not done here."

AMRITA BAZAR  
PATRIKA,  
4th May 1910.

751. The *Bengalee* comments on the same incident as follows:—"The remedy was at once forthcoming, a remedy that would be applicable in all self-governing countries. The public voice made itself heard with unmistakable effect. The Government responded to the popular will and carried it out with promptitude and loyalty. Now if we had such a case in India, how strong would have been the disposition on the part of the Executive Government to support the Police and the Magistracy! The other day a Subordinate Judge in the new Province awarded damages against a police officer on the suit of an aggrieved plaintiff. An executive enquiry was held; the Superintendent of Police who is interested in the good name of the police held the enquiry, and the conduct of the police officer was vindicated in supersession of the judicial finding against him. Could there be a more unwarrantable and demoralizing vindication of police authority than what was demonstrated in this case? Then, again, the other day a police officer was promoted to the position of Deputy Superintendent of Police, notwithstanding the strictures passed by the High Court upon an important case with the inquiry into which he was prominently connected. It is inconceivable that such things could have happened in England. Hence the urgency of self-government in India. Self-government would mean the exaltation of the cultured opinion of the country and the recognition of its influence in the administration. Self-government is, indeed, a matter of evolution, but those who work for it and have made heavy sacrifices for it are entitled to the gratitude of the country and the esteem of its rulers. It is only right that we should say in this connection that the appointment of a Commission by Sir Edward Baker to enquire into the conduct of the Fire Brigade on a recent occasion represents a notable departure in the right direction from the ancient policy of supporting the police under all circumstances."

BENGALUR,  
7th April 1910.

752. Commenting on a case in which the High Court reversed the judgment of the Sessions Judge of Midnapore acquitting the accused whom the latter had convicted of murder on the strength of his own confession, the *Bengalee* remarks:—"As regards the confession, the High Court holds 'that the suggestion came from the Sub-Inspector that the accused should confess.' When shall we hear the last of these confessions, the frail buttresses of weak cases? Public opinion will endorse the verdict of the High Court. The case affords another illustration of the inefficiency of the police in this country."

BENGALUR,  
6th May 1910.

753. The *Amrita Bazar Patrika* writes:—"We trust that the observations of Justices Harington and Teunon in their judgment on the Midnapore murder case, a report of which was published in our yesterday's issue, will attract the attention of the Government with a view to action being taken on it. We make the following extract from the judgment:—"There was no evidence to support the conviction except his confession, but there was evidence that the suggestion came from the Sub-Inspector that the

AMRITA BAZAR  
PATRIKA,  
6th April 1910.



accused should confess. Those circumstances showed that the confessions were not voluntary.' Surely a graver charge against a police officer cannot be conceived."

TELEGRAPH,  
7th May 1910.

754. Commenting on the search of Surendra Bose's house and Swami Dayanand's *Arunchal* by the Silchar police, the *Eastern Telegraph* writes:—"Now *Arunchal* is a hermitage, and its invasion by the police is what has caused the sensation. Albeit if a hermitage or sanctuary be really the den of anarchists and seditionists, no one should or would object to its being searched. But in the present case, no such cause is apparent. Swami Dayanand is possibly no *persona grata* with the police, as is evident from the recent trouble he and his two companions were put to. And naturally the public connect the present visitation with the unsuccessful attempt to enmesh him in their coils. Such a feeling is by no means complimentary to the authorities."

(b)—Working of the Courts.

INDIAN EMPIRE,  
10th May 1910.

755. Commenting on a case in which a man sentenced to death by the Sessions Judge of Budaon, was acquitted by the High Court, on appeal, the *Indian Empire* says that in spite of constant references to cases of this nature by the newspapers, Sessions Judges do not appear to benefit by them in the least, and there will be no improvement unless Government takes adequate steps in the matter.

(d)—Education.

BENGALER,  
5th May 1910.

756. Referring to the recent order of Government, curtailing the State contribution towards students' messes in Calcutta, the *Bengaler* observes:—"This sudden curtailment of an existing educational grant, at a time when the people are loudly demanding an increased grant, seems to be absolutely unjustifiable."

TELEGRAPH,  
7th May 1910.

757. The *Telegraph* trusts that Government will reconsider its order curtailing the grant to the Calcutta students' messes, as otherwise many students will be forced to give up their studies.

BENGALER,  
5th May 1910.

758. The *Bengaler* writes:—"We think, in a country like India, the bulk of the people will never be drawn to schools so long as primary education is not free and so long as the principle of compulsion, subject to necessary and much-needed safeguards, has not been introduced."

BENGALER,  
6th May 1910.

759. The *Bengaler* thoroughly approves of Mrs. Besant's scheme for a new University in India, and is glad to see that many influential men have come forward to assist her.

MUSALMAN,  
6th May 1910.

760. The *Musalman* writes:—"It is a matter of common knowledge that the introduction of Arabic passages in Persian courses has been a great hardship to Muhammadan students."

(f)—Questions affecting the land.

AMRITA BASAR  
PATRIKA,  
6th May 1910.

761. On the strength of complaints received mainly from Shahabad district, the *Amrita Basar Patrika* invites the attention of Government to the disquieting rumour that occupancy holdings are being converted into "*Sharah Moayan*"—a change which would seriously affect the interests of zamindars in Bihar.



(h)—General.

762. With reference to the prohibition of early marriages, by the Baroda State authorities, the *Bengalee* observes:—"The British Government cannot think of such legislation before self-government has been conceded to the people."

BENGALUR,  
4th May 1910.

763. The *Bengalee* says that in the Baroda State the people are taught sanitation by the verbal instructions of touring experts, and knowing that these sanitary inspectors are appointed by the State for their good, implicitly follow their directions. "This procedure," says the journal, "is far more useful for the dissemination of sound sanitary ideas than any followed in British India."

BENGALUR,  
4th May 1910.

764. The *Indian Mirror* remarks:—"There is a widespread belief in educated Indian circles that those English officials who get on well with the people are just the men who are left in the lurch. Getting on with the people doesn't pay."

INDIAN MIRROR,  
5th May 1910.

765. The *Amrita Bazar Patrika*, in suggesting the reduction of military expenditure, says that British soldiers in India are admittedly of more service to England than to India itself, and the cost for their upkeep should therefore be fairly apportioned between the two countries. "To us, outsiders and laymen," adds the journal, "one thing strikes as very strange. As every one knows, one of the main reasons that led to the growth of military expenditure and the permanent fixture of 75 thousand European troops in this country was the Russian bugbear. But all anxiety on that score has now ceased to exist. Another reason was the constant warfare with the frontier tribes; and that factor has also disappeared. Then, again, India was quite safe during the Boer war and the Chinese imbroglio, though a good many regiments of infantry and cavalry were sent out of the country and remained abroad for a pretty long time. Under these circumstances, what should be in the way of reducing the European army, by, say, ten thousand soldiers, and thereby lightening the financial burden of India to a very appreciable extent?"

AMRITA BASAR  
PATRIKA,  
5th May 1910.

766. The *Amrita Bazar Patrika* observes:—"Not only is the definition of what constitutes sedition vague in the extreme, but what may not be regarded as sedition in one province may be regarded as such in another. The case of Mr. Kolhatkar is an unforgettable instance in point. He translated and reprinted certain speeches which had been pronounced not objectionable by a competent judicial authority. But he was convicted for this, and all the world knows the story of his jail experiences."

AMRITA BASAR  
PATRIKA,  
5th May 1910.

767. Referring to the *Spectator's* assertion that Indian colleges are hotbeds of sedition, the *Amrita Bazar Patrika* remarks:—"Like the *Spectator*, not a few police and executive authorities in India adjudged the students guilty without having any facts against them. And most strenuous efforts were made to bring some of the outrages home to them. But they could not, for our students are above such things."

AMRITA BASAR  
PATRIKA,  
6th May 1910.

768. The *Bengalee* writes:—"The Chairmanship of the Corporation has too long served as the halting house for distinguished officers on the high-road to preferment. It has been a long-standing complaint with the ratepayers of Calcutta that the efficiency of the office has suffered by reason of frequent changes in its personnel. There is no reason why Indian Civilians should necessarily be appointed to this office. The experiment might be tried of appointing outsiders—it may be experienced men of the Corporation—under guarantees that would avoid the risk of frequent changes in the office of Chairman."

BENGALUR,  
7th May 1910.

769. The *Indian Mirror* observes that Mr. Earle's transfer to the Government of India will renew the agitation for the appointment of a permanent Chairman to the Calcutta Corporation.

INDIAN MIRROR,  
7th May 1910.



INDIAN NATION,  
9th May 1910.

BENGALUR,  
7th May 1910.

AMRITA BAZAR  
PATRIKA,  
7th May 1910.

TELEGRAPH,  
7th May 1910.

BENGALUR,  
9th May 1910.

AMRITA BAZAR  
PATRIKA,  
10th May 1910.

BENGALUR,  
10th May 1910.

AMRITA BAZAR  
PATRIKA,  
4th May 1910.

770. The *Indian Nation* says that Mr. Earle's transfer to the Government of India is a good opportunity for a renewed agitation in favour of a permanent Chairman.

771. The *Bengalee* hopes that a Lieutenant-Governor and Legislative Council will, as is rumoured, be established in the Central Provinces. That the *Pioneer* condemns the suggested innovation is considered a strong argument in favour of it.

772. Discussing the judgment of the High Court in the case of Daroga Lall and others of Monghyr, who were charged with forgery and falsification of documents in connection with survey and settlement operations, the *Amrita Bazar Patrika*, says:—

“It is rather inexplicable why no notice was taken of the conduct of the Assistant Settlement Officer. He had no magisterial or judicial authority; his house-searching at night, his breaking into the zenana, his administration of oath to anybody, far more to an accused, are therefore matters which have justly been characterised as ‘absolutely unjustifiable’ and called for particular attention. Their Lordships not only charge the Joint Magistrate with ‘ignorance,’ but also with inability to ‘understand’ the meaning of a simple ruling of the High Court. Is such an officer fit to be entrusted with powers over the liberty of the King's subjects?”

773. The *Telegraph*, referring to the recent Government notification proscribing certain publications, says:—“The proscription of one or more books every week without any definite charges formulated against them, as in the present instance, is likely to keep up the flame of discontent and dissatisfaction and lend a hand to the really seditious to work on the susceptibilities of the simple-minded or the younger generation. As for *Asha Kulkarni*, *Hope the Enchantress*, it was but recently produced on the stage of the Star Theatre; and it is the proscription of this piece which has struck the public as altogether inexplicable. If there be anything objectionable, it should have been detected before, when the order for staging the play was given, and not at this late hour.”

774. Referring to the recent deportation of 70 Indians from the Transvaal, the *Bengalee* says that the Government of India should take immediate steps to prohibit the recruitment of indentured labour for Natal, and so make the Transvaal Government feel that the Government and the people are at one in resenting such an insult to India.

775. Commenting on King George's speech at the Privy Council meeting, the *Amrita Bazar Patrika* writes:—“His Imperial Majesty farther said that ‘it would be his earnest endeavour always to fully uphold the Constitution.’ Now, when it is his sincere desire to rule his people as a Constitutional monarch, India ought to have a constitution of her own. Every dependency of the British Empire has it except this country. And need we say that if any people should be given self-government under British control it is the Indians? Surely such a loyal country should be treated as a part and parcel of the Empire, and not as a jewel, which is only property.”

776. Referring to the universal expressions of grief evoked in India by the death of the late King, the *Bengalee* observes:—“The heart of the nation is sound; the seditious movement is confined to a few. There is, therefore, no justification for the repressive measures which the whole community have condemned with singular emphasis.”

### III.—LEGISLATION.

777. Referring to Lord Morley's reply to Mr. Mackarness, Chairman of the Indian Civil Rights Committee, that “the principle embodied in the Press Act and the substance of the measure itself received the approval of the Secretary of State before the Bill was introduced in the enlarged Legislative Council,” the



*Amrita Bazar Patrika* writes:—"If the principle and the substance of the Act had received the approval of the Secretary of State beforehand, where was the necessity of bringing it before the Council at all? Is it necessary for us to point out to the responsible rulers that if laws are made in this wise, they can never give satisfaction to the people?"

# VI.—MISCELLANEOUS.

778. Commenting on the new regulations for admission to the Inns of Court, the *Bengalee* writes:—"To insist upon the possession of a degree on the part of the Indian candidate, when no such qualification is deemed necessary in the English candidate, is to place an unnecessary, unjust, and quite uncalled for obstacle in the way of the former." Having regard also to the new regulation which requires candidates to produce a certificate of character either from a District Magistrate or a British Resident, as the case may be, the journal concludes:—"Altogether, the new rules are uncalled for, unnecessary, and retrograde, and in practice will operate to the prejudice of the Indian candidate."

BENGALKE,  
4th May 1910.

779. The *Amrita Bazar Patrika* remarks:—"Mr. Roosevelt's proposed 'League of Peace' is only a fine phrase. It has, however, served one purpose; it has made him popular with those few men in Europe who preach peace and good-will to mankind and are, therefore, regarded more as mad than sane people."

AMRITA BAZAR  
PATRIKA,  
7th May 1910.

780. The *Bengalee* hopes that, at the proposed mass meeting of the citizens of Calcutta in memory of the late King, the feeding of the poor will form an integral part of the ceremony.

BENGALKE,  
10th May 1910.

781. With reference to the disappearance of Babu Arabinda Ghose, the *Indian Empire* says:—"We are sorry that outside the circle of Babu Arabinda's friends and followers the idea is gaining ground that it does not become a leader like him to evade prosecution by remaining in concealment. We believe he has the strongest reason for what he is doing. Anyhow the public should have at least some sort of an assurance, if not from him, at least from his friends."

INDIAN EMPIRE,  
10th May 1910.

G. C. DENHAM,

*Special Asst. to the Deputy Insp.-Genl.  
of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,  
7, KYD STREET,  
The 14th May 1910.



